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ABSTRACT

Intended for librarians, students, and the general public, this bibliography provides basic sources available in either English or French. The sections, each containing from 10 to 50 entries, include: (1) general bibliographical aids; (2) useful journals; (3) geography and travel; (4) history and culture; (5) economic develcpment, political conditions, and social structure; (6) art and music; (7) religion and thought; (8) literature in translation; (9) literary histories; and (10) dictionaries. (RL)

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Book List on Latin America for Canadians

Edited and with an introduction by Kurt L. Levy

Liste de livres sur l'Amérique latine à l'intention des Canadiens

Établie par Kurt L. Levy et avec introduction de l'auteur

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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Canadian Commission for Unesco
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Foreword

Canadians are becoming increasingly interested in Latin America. Preoccupation with changing social structures and a greater awareness of the problems of underdevelopment may be tending to focus the attention of the Canadian public on that part of the world. In an effort to help understand the rich variety of cultures and people which it comprises, the Canadian Commission for Unesco is happy to present the *Book List on Latin America for Canadians.*

For the preparation of the book the Commission is indebted to Professor Kurt L. Levy whose outstanding qualifications and ready co-operation it acknowledges with deep gratitude.

The Book List on Latin America is the fourth in a series of reference books published by the Commission. This series was initiated in 1956 under the Unesco Major Project on the Mutual Appreciation of Eastern and Western Cultural Values and includes a *Book List on Asia for Canadians,* printed in 1961, a *Book List on Africa for Canadians,* printed in 1965, in addition to *The Contribution of Canadian Universities to an Understanding of Asia and Africa: a Bibliographical Directory of Scholars* of which a first edition appeared in 1964 and a second revised and enlarged edition was published in 1967.

The purpose of this bibliography is to provide for librarians, students, and the general public readable basic sources available in English and French.

David W. Bartlett
Secretary General
Canadian Commission for Unesco

Avant-propos

Les Canadiens s'intéressent de plus en plus à l'Amérique latine. Le phénomène est sans doute attribuable en partie à l'évolution des structures sociales et aux préoccupations qui s'y rattachent, de même qu'à une conscience avivée des problèmes du sous-développement. Quoi qu'il en soit, la Commission canadienne pour l'Unesco se réjouit de pouvoir, par la présente *Liste de livres sur l'Amérique latine à l'intention des Canadiens,* aider ceux-ci à mieux apprécier la richesse et la diversité des cultures et des peuples d'une région du monde que nous nous devons de connaître davantage.

Cet ouvrage est l'œuvre du professeur Kurt L. Levy, dont la haute compétence et la collaboration empressée méritent notre profonde gratitude.

La liste de livres sur l'Amérique latine est le quatrième d'une série d'ouvrages de référence publiés par la Commission. Cette série, inaugurée en 1956 dans le cadre du Projet majeur de l'Unesco pour l'appréciation mutuelle des valeurs culturelles de l'Orient et de l'Occident, comprend une *Liste de livres sur l'Asie à l'intention des Canadiens,* publiée en 1961, une *Liste de livres sur l'Afrique à l'intention des Canadiens,* publiée en 1965, et *La contribution des universités canadiennes à la connaissance de l'Asie et de l'Afrique: répertoire bibliographique d'universitaires.* La première édition de ce dernier ouvrage a paru en 1964, et une seconde édition, revue et augmentée, en 1967.

La présente bibliographie, destinée aux bibliothécaires, aux étudiants et au public, a pour objet de faciliter au lecteur l'accès à un certain nombre d'ouvrages fondamentaux et d'intérêt général, en français et en anglais, sur l'Amérique latine.

David W. Bartlett,
Secrétaire général de la
Commission canadienne pour l'Unesco.

Introduction

I remember that when the Twenty-Ninth Lake Couchiching Conference in 1960 chose the Spanish- and Portuguese-speaking parts of America as its central theme, the opening session concerned itself at some length with a question of terminology. Was the area under discussion "Latin America" or more appropriately "The Latin Americas"? The latter seemed to win favour, and the attractive booklet of proceedings appeared subsequently under the title *The Latin Americas* (Toronto, The University of Toronto Press, 1960, 120 p.).

Evidently the geographic, social, cultural, and human variety which pervades the Continent turns generalizations into hazardous oversimplifications, half-truths at best. It may be recalled that John Gunther, that indefatigable globe-trotter, after visiting all the twenty Latin American republics (including French-speaking Haiti) concluded categorically: "The first thing to say about Latin America is that no such thing exists." The Latin American historian, J. Fred Rippy, on the other hand, reminds us that, despite the perplexing divergence, there is a common pattern underlying the variety. And José Juan Arrom, Director of Hispanic Studies, Yale University, detects a deeply rooted organic unity beneath the colourful diversity.

Latin America encompasses a vast expanse, stretching from the Rio Grand to Cape Horn. These are the lands which were discovered and colonized by men from the Iberian Peninsula in that "extraordinary mixture of grandeur, virtue and cruelty," the term used by Américo Castro in describing the conquest of the New World. The Spanish and Portuguese conquerors brought with them their language, their religion, their cultural pattern, and their psychological constitution. (Indeed the root of many a subsequent problem which has plagued the Latin American republics and which shattered Bolívar's dreams for political union can be found in that extreme, quixotic assertion of the individual, a trait as lovable as it can be exasperating.)

Nineteen of today's independent Latin American republics were colonized by Spain. They are French-speaking Haiti as well as the following Spanish-speaking countries: Mexico (which shares with Canada the advantages and some of the problems of living "next to a giant"), the Central American countries of Guatemala (which curiously finds similar problems with respect to its northern neighbour, Mexico), Honduras, Nicaragua, El Salvador, Costa Rica, and Panama, as well as the South American countries of Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay and Paraguay. Spanish in speech are also Cuba and Santo Domingo (as well as Puerto Rico which has been a territory of the United States since 1898.)

Brazil alone speaks Portuguese. Yet this one country occupies about half the area of South America and accounts for more than half its human resources. It is larger than the United States excluding Alaska and only slightly smaller than our own country. With its vast natural and human potential and its multiracial society, it is a "continent within a continent,"

which borders on every one of the South American countries except Chile and Ecuador.

Independence came to Latin America between the years 1810 and 1830 after three centuries of colonial rule. Only Cuba (and of course, Puerto Rico) remained under Spanish control until 1898.

In describing Latin America, Marcel Niedergang observes: "Sa ligne de tête passe par les États-Unis. Sa ligne de cœur se dirige vers la vieille Europe." Niedergang's words bring to mind not only Hispanic tradition but also France's powerful, indeed vital, influence on Latin America during the nineteenth century, politically as well as culturally—an emotional sequel to passions kindled by the war of independence. Though less pronounced today, French language and culture still occupy a privileged position in the minds and hearts of Latin Americans. Canada's unquestioned popularity in the countries south of the Rio Grande must be attributed, I strongly suspect, in part at least, to the liberal "vieille Europe" sprinkling in our national mosaic.

The categories which have been adopted in compiling the following list are not, and cannot be, mutually exclusive. Categories have the curious habit of overlapping and particularly so in an area like Latin America which is noted for its harmonious blending of diverse racial and cultural streams. This *mestizaje,* more strongly pronounced in some parts than in others, is an organic part of Latin America's cultural and human legacy, colouring its philosophy of life and its literary profile. Nothing is "honestly Brazilian," says the sociologist Gilberto Freyre, " that denies or hides the influence of the Amerindian and the negro."

Such basic source books as the *Five Letters* which Hernán Cortés wrote to his emperor to justify his breach in military discipline (which incidentally brought Mexico under the Spanish crown) or the picturesque *True History of the Conquest of New Spain* with which one of his veteran soldiers, Bernal Díaz, tried to set the record straight on behalf of the rank and file, are as indispensable for the historian as they are for the anthropologist, the archaeologist, and the sociologist. No less essential are the *Royal Commentaries,* the colourful record of a native American civilization, in which the "American Livy," son of an Inca princess and a Spanish conqueror, blends historical fact with imagination, and *The Araucaniad,* a renaissance epic which provides us with a vibrant "eye-witness" account of the fierce indigenous inhabitants of Chile who did not know the meaning of the word "compromise."

Yet these basic source books of American culture become important works of literature in their own right. The early bond between literature and life serves to point up an important characteristic of the Latin American cultural panorama. Literature traditionally is not merely a vehicle for aesthetic enjoyment; it usually serves a purpose, reflecting a *milieu* and the problems peculiar to an age. Literature and society continue to go hand in hand in Latin America, and when independence sweeps away the colonial régime, the leaders of the young nations, the men of

action, are the men of letters. Gilbert Chase makes that point when he uses the term "action thinkers" and predicts that the humanities will be "among the main sources of renewed vitality and social progress in Latin America." It is impossible to appreciate the peculiar texture of this culture and the fabric of life which goes with it without remembering that in Latin America a man may be a poet on Friday and president of the republic on Monday.

The same link between literature and life which motivated such "action thinkers" as Bolívar, Sarmiento, Nabuco, and González Prada during the nineteenth century causes present-day Latin American men of letters again to speak out forcefully against political, social, and economic abuses and in defense of the underdog. One of the leading exponents of the contemporary Mexican novel, and the winner of the coveted Seix Barral Literary Prize for 1967, Carlos Fuentes, spoke for a whole group when he declared, "We Mexican writers have an obligation. We must be angry and champion the underprivileged. We cannot afford the luxury of being 'pure artists.' "

This is not a list for the expert, nor does it claim to be exhaustive. The specialist in any of the disciplines represented will find significant gaps. It is intended primarily as a guide for the Canadian librarian who wishes to broaden his book holdings in the Spanish or Portuguese language areas on this continent. My selection has been guided by the thought as to which titles the average reader (perhaps a teacher in an elementary or high school) in an average sized Canadian town might find most useful. While fully conscious of the many diversities, I shall, for the purpose of this reading list, assume the organic unity which Bolívar once vainly hoped to forge into an all-embracing Pan American pattern, and cite stimulating books in a number of disciplines irrespective of political frontiers and language of origin. However, there is one restriction which must apply in accordance with the general guide-lines for this project. Only books in English or in French have been included, though evidently some of the most informative studies exist in Portuguese or in Spanish. Readers who are proficient in those languages will find in the bibliographical sections of many of the books cited an ample challenge for deepening their cultural understanding while testing their linguistic skill.

There is, of course, an obvious distinction between reference works in English and those in French. The bulk of the former stems from the United States, thus embodying a New World point of view towards members of the Western Hemispheric family. The French publications on the other hand (which usually hail from the Presses universitaires de France and frequently form part of the informative Que sais-je? series) represent a European viewpoint—necessarily more detached and less immediately involved—with respect to another continent. This fact should be borne in mind when one ponders the relatively small number of books in French which deal with the area.

While evidently recently published or re-published books are of greatest

practical value to the librarian, I have considered it essential to blend the new with the time-honoured. I have done this, not because it is another characteristic trait of Latin American culture, but because worthwhile titles which are out of print at present may well reappear more prominently on the bookmarket.

Inclusion in the following list means, it is hoped, that a title adds to our understanding of Latin America; omission, it must be stated emphatically, does not constitute a value judgment on the part of this compiler, but rather the realistic recognition of an agonizing *embarras de richesse*.

I have included a substantial number of English and French translations of significant creative writings. This was done deliberately. The literary panorama reflects the heart-beat of the continent. Because of the intimate bond between literature and life, we can learn much about our Latin American neighbours by reading their creative writers (even in translation) and we can have a lot of fun at the same time.

Fortunately, Unesco, the Pan American Union, and the Rockefeller Foundation have for some years been subsidizing French and English translation programmes for Latin American writings. As a result, many fine titles of Latin American culture can now be enjoyed by the North American reader who is curious to find out for himself "what makes his neighbours tick," and more important still (as I said in a recent brochure) what makes them kick.

In his thorough two-volume bibliography which is one of the most recent in a series of helpful bibliographical books in the area of English translations, Claude Hulet of the University of California, Los Angeles, points out that a sustained interest in matters Latin American in general did not exist in the United States until World War II. It is surely fair to say that if the United States displayed only scattered general interest (as reflected in the bookmarket), Canada showed none at all. We had no diplomatic missions in any of the Latin American countries until World War II. Our gaze was directed either eastwards or tended to get blocked, for better or for worse, by our immediate neighbours to the south.

The past twenty years have witnessed a significant change. Canada has established diplomatic missions in every one of the Latin American countries, a tribute to the fact that out of the clusters of nations which constitute the Third World, Latin America is not only closest to us geographically but also most akin to us in terms of cultural and human values. Canadians are beginning to discover Latin America. May this Reading List help to make the discovery more meaningful to the average Canadian. May it serve not as a goal but indeed as a point of departure opening up stimulating new horizons.

Sincere thanks are due to the libraries of the University of Toronto and Université Laval which gave me their full co-operation all along the way. So did four of my five children who saved me considerable time and effort by doing preliminary bibliographical checking and sorting. (The baby did his share by keeping out of my way during the final stages of this project.)

Dr. Armando Correia Pacheco, Head of the Philosophy and Letters Division of the Pan American Union, provided me with up-to-date information on the English and French translations programmes sponsored jointly by Unesco and the Pan American Union.
Finally, a special word of thanks must go to two very loyal helpers: Miss Jeanne Maillard, Phil. M., who put her time and proven bibliographical expertise at my disposal and who made valuable suggestions, and to my daughter, Leslie, who patiently helped with the final checking and who typed the manuscript (while she might have been preparing for her Grade XIII examinations).

Kurt L. Levy
University of Toronto

Toronto
April, 1967

Introduction

Lorsque la 29e conférence du lac Couchiching, en 1960, choisit pour thème central les régions de l'Amérique dans lesquelles se parlent l'espagnol et le portugais, je me rappelle que dès la séance d'ouverture une question de vocabulaire se posa. S'agissait-il de l'Amérique latine ou *des* Amériques latines? Cette seconde désignation fut retenue, et le compte rendu de la Conférence parut sous le titre de *The Latin Americas* (Toronto, University of Toronto Press, 1960, 120 p.)

La diversité géographique, sociale, culturelle et humaine de cette partie du monde rend évidemment hasardeuse toute simplification. C'est John Gunther, l'infatigable voyageur, qui disait après avoir visité les vingt républiques, y compris Haïti la francophone: «La première chose qu'il convient de noter au sujet de l'Amérique latine, c'est qu'il n'y a pas d'Amérique latine; cela n'existe pas» . Il est vrai que l'historien J. Fred Rippy, pour sa part, retrouve sous les différences ahurissantes un bon nombre de traits communs. Et José Juan Arrom, directeur des études hispaniques à l'université Yale, retrouve une profonde unité organique sous la pittoresque diversité superficielle.

L'Amérique latine s'étend sur des distances énormes entre le Rio Grande et la Terre de Feu, là où prirent pied les explorateurs et colonisateurs venus de la péninsule ibérique. La conquête du Nouveau Monde fut, selon les termes d'Américo Castro, «un extraordinaire mélange de grandeur, de vertu et de cruauté» . Les conquérants espagnols et portugais apportèrent avec eux leurs langues, leur religion, des manières de vivre et des manières de penser. (On peut dire, notamment, que bien des problèmes ultérieurs des républiques latino-américaines, à cause desquels le rêve d'unité de Bolívar n'a pu se réaliser, sont nés de l'individualisme extrême, on pourrait dire don quichottesque, du Latino-Américain, trait de caractère aussi aimable qu'il peut être exaspérant à certains égards.)

Dix-neuf des actuelles républiques indépendantes de l'Amérique latine sont issues de la colonisation espagnole. Outre Haïti, qui cependant est francophone, il y a le Mexique (pays voisin comme nous du «géant» nord-américain avec ce que cela comporte d'avantages et d'inquiétudes), les républiques centro-américaines qui sont le Guatemala (lui aussi doit faire bon ménage avec un voisin «géant» , le Mexique), le Honduras, le Nicaragua, le Salvador, la Costa Rica et le Panama; ensuite, en Amérique du Sud, Venezuela, la Colombie, l'Equateur, le Pérou, la Bolivie, le Chili, l'Argentine, l'Uruguay et le Paraguay. Sont aussi d'expression espagnole Cuba et Saint-Domingue (et Porto Rico, dépendance des États-Unis depuis 1898).

Seul le Brésil est de langue portugaise, mais alors il occupe la moitié de l'Amérique du Sud et en comprend la moitié et plus de la population. Il est plus grand que les États-Unis, si l'on ne compte pas l'Alaska, et il atteint presque la superficie du Canada. Immense réservoir de potentiel humain et de richesses naturelles, civilisation dans laquelle se mêlent toutes les races de la terre, il est «un continent dans un continent» , limitrophe de tous les autres pays sud-américains sauf le Chili et l'Equateur.

Les pays d'Amérique latine ont accédé à l'indépendance entre les années 1810 et 1830, après trois siècles de régime colonial. Seuls, Cuba et Porto Rico ont continué plus longtemps d'appartenir à l'Espagne, jusqu'en 1898. Le journaliste français Marcel Niedergang définit ainsi la psychologie de l'Amérique latine: «Sa ligne de tête passe par les États-Unis. Sa ligne de cœur se dirige vers la vieille Europe» . C'est évoquer, non seulement la filiation ibérique, mais aussi la puissante, la vitale influence française du XIX[e] siècle: influence politique aussi bien qu'intellectuelle, conséquences des passions attisées par les guerres d'indépendance. La langue et la culture françaises, moins fortes aujourd'hui en Amérique latine, y conservent cependant une place privilégiée dans les esprits et dans les cœurs. Je suis porté à croire que la grande popularité du Canada dans tous ces pays tient pour une bonne part à la richesse des éléments «vieille Europe» dans notre mosaïque nationale.

Les catégories qui ont été retenues pour l'établissement de la liste qui suit ne sauraient être absolues. Elles chevauchent fréquemment les unes sur les autres, ce qui est d'autant moins étonnant que dans cette partie du monde, les éléments raciaux et culturels se sont confondus plus harmonieusement qu'ailleurs. Le métissage, plus poussé dans certaines régions mais partout présent, fait partie intégrante et organique du patrimoine humain et culturel de l'Amérique latine; il donne un ton particulier à sa philosophie de la vie et à sa littérature. «Rien n'est honnêtement brésilien, écrit le sociologue Gilberto Freyre, qui nie ou dissimule l'influence de l'Amérindien ou celle du Noir» .

Les *Cinq Lettres* de Fernand Cortés à son empereur pour justifier l'écart de discipline militaire qui fit passer le Mexique sous la couronne d'Espagne, et la si pittoresque *Histoire véritable de la conquête de la Nouvelle-Espagne* de Bernal Díaz del Castillo, vétéran des conquêtes de Cortés, qui tenta de rétablir les faits en ce qui concerne «les petits, les obscurs, les sans-gardes» sont des documents de base indispensables, tant pour l'historien que pour l'anthropologue, l'archéologue et le sociologue. Ne sont pas moins indispensables les *Commentaires royaux* du «Tite-Live américain», fils d'une princesse inca et d'un conquérant espagnol, où vérité historique et imagination se confondent en un tableau saisissant d'une civilisation amérindienne, et l'*Araucaniade,* épopée écrite en pleine époque de la Renaissance et qui fait revivre les farouches Indiens du Chili.

Par-dessus le marché, ces documents de base des études latino-américaines constituent à un titre égal des monuments de la littérature. C'est en effet un caractère important de la culture latino-américaine que le lien constant entre littérature et vie réelle. Loin de n'être qu'un divertissement d'esthète, la littérature d'Amérique latine a toujours servi un dessein, exprimé un milieu, posé les problèmes d'une époque. La littérature et la société, dans ces pays, restent inséparables. Quand l'indépendance balaie le régime colonial, ce sont les hommes de lettres qui prennent la tête des peuples, qui se jettent dans l'action. Gilbert

Chase les appelle les «action thinkers» , c'est-à-dire les penseurs engagés; d'après lui, les humanités joueront un grand rôle dans la reprise vitale et le progrès social de l'Amérique latine. On ne saurait comprendre cette culture et ce mode de vie sans se rappeler qu'en Amérique latine, tel qui est poète vendredi pourrait bien lundi être président de la République. Cette même correspondance entre littérature et vie réelle, qui anima des penseurs engagés comme Bolívar, Sarmiento, Nabuco ou Gonzáles Prada, au XIX^{e} siècle, soulève aujourd'hui les écrivains de l'Amérique latine contre l'injustice politique, sociale et économique. Un des romanciers contemporains les plus en vue au Mexique, Carlos Fuentes, prix Seix Barral 1967, se fait le porte-parole de toute une école de pensée en affirmant avec force que les écrivains mexicains ont le devoir de prendre avec colère le parti des misérables et qu'ils ne peuvent se payer le luxe d'être uniquement des esthètes.

La liste qui suit n'a pas été établie à l'intention des spécialistes et ne saurait être considérée comme complète. Les lacunes y sont considérables. Le but que j'ai visé est avant tout de fournir quelques repères aux bibliothécaires canadiens. Je me suis demandé quels ouvrages pourraient être les plus utiles au lecteur moyen d'une ville canadienne moyenne, comme par exemple à un instituteur ou un professeur du second degré. Sans oublier aucunement les différences nombreuses qui distinguent ces pays les uns des autres, je me place dans cette liste sur le plan de l'unité organique rêvée par Bolívar, c'est-à-dire le plan de l'unité panaméricaine, et je propose des livres intéressants relevant de disciplines diverses en dehors de toute considération de frontière politique ou de langue d'origine. Je dois préciser toutefois que, conformément à la ligne de conduite adoptée pour cette série, la liste ne comprend que des ouvrages existant en anglais ou en français. Il est bien évident, *a priori,* que certaines études publiées en espagnol ou en portugais peuvent être parmi les plus riches en renseignements. Le lecteur qui connaît ces langues trouvera dans les bibliographies des divers ouvrages indiqués d'innombrables voies ouvertes à sa curiosité.

Une distinction s'impose dès l'abord entre les ouvrages en anglais et les ouvrages en français. Les premiers, pour le plus grand nombre, ont été publiés aux États-Unis et expriment un point de vue nord-américain en ce qui concerne l'autre partie de l'hémisphère occidental. Quant aux ouvrages en français (ce sont en grande partie des titres de la série «Que sais-je?» des Presses universitaires de France), ils expriment un point de vue européen et témoignent par conséquent d'une attitude plus détachée, engagée de moins près. C'est pourquoi, d'ailleurs, ils sont moins nombreux.

Les ouvrages récents ou récemment réédités seront sans doute plus utiles aux bibliothécaires, mais il m'a paru indispensable de mêler l'ancien et le nouveau, non parce que cela correspond aux habitudes de la culture latino-américaine, mais parce que le marché du livre peut fort bien voir reparaître tel ou tel ouvrage épuisé dont la valeur s'est affirmée.

Je n'ai retenu que des ouvrages qui me paraissaient ajouter certains éléments appréciables à notre connaissance de l'Amérique latine; ce n'est pas à dire que tous les titres omis soient dénués d'intérêt, mais qu'il y avait embarras de richesse.

Les traductions anglaises et françaises d'œuvres littéraires sont nombreuses dans la liste. C'est que la production littéraire de l'Amérique latine est la pulsation même de la vie et des préoccupations de cette partie du monde. Réjouissons-nous de ce que l'Unesco, l'Union panaméricaine et la Fondation Rockefeller, depuis un certain nombre d'années, subventionnent des programmes de traduction d'œuvres latino-américaines, grâce à quoi le lecteur nord-américain peut comprendre davantage, de nos jours, les aspirations et parfois les réactions de l'autre partie de l'hémisphère.

Claude Hulet, de l'Université de Californie (Los Angeles), a publié récemment une bibliographie en deux volumes qui s'inscrit dans une série consacrée aux traductions anglaises. Il signale que les États-Unis ne se sont jamais intéressés véritablement à l'Amérique latine avant la seconde guerre mondiale. Mais que dire alors du Canada! Avant la guerre, nous n'avions de mission diplomatique dans aucun de ces pays. Ou bien nous regardions fixement vers l'autre rive de l'Atlantique, ou bien notre voisin immédiat du sud nous masquait totalement les pays plus lointains.

Une très sensible évolution s'est produite depuis vingt ans. Le Canada possède aujourd'hui des missions diplomatiques dans chacune des capitales latino-américaines. Parmi les grappes de nations qui constituent le tiers monde, l'Amérique latine se détache, non seulement comme la plus proche de nous géographiquement, mais comme la plus proche aussi sur le plan culturel et celui des valeurs humaines.

Le public canadien commence à découvrir l'Amérique latine. Puisse cette liste d'ouvrages l'y aider. Puisse-t-elle lui ouvrir des perspectives à approfondir, des horizons nouveaux à explorer.

Je dois des remerciements chaleureux aux bibliothèques de l'Université Laval et de l'Université de Toronto, dont j'ai constamment obtenu le concours le plus empressé. J'en dois aussi à mes quatre aînés, auxquels j'ai confié divers travaux préliminaires fastidieux, et même au petit cinquième, qui gracieusement m'a fort peu dérangé vers la fin de l'entreprise! M. Armando Correia Pacheco, directeur de la Division de la philosophie et des lettres de l'Union panaméricaine, m'a renseigné avec compétence sur les programmes de traduction anglaise et française communs de l'Union et de l'Unesco.

Je dois enfin une parole de reconnaissance à deux collaboratrices particulièrement précieuses: Mlle Jeanne Maillard, Phil. M., qui a mis à ma disposition ses grandes connaissances bibliographiques, son temps et son travail, sans compter d'utiles conseils, et ma fille Leslie, qui m'a aidé, patiemment, à vérifier la liste finale et l'a transcrite elle-même au propre (alors qu'elle aurait pu préparer ses examens de treizième année).

Toronto
Avril 1967

Kurt L. Levy
Université de Toronto

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For up-to-date information on all aspects of Latin America and further bibliographical details, the publications of the Documentation Section of the Latin American Center, University of California, Los Angeles should be consulted.
Reference must also be made to the many publications on Latin America, sponsored by the Pan American Union and by Unesco.

Le catalogue mensuel des publications du gouvernement des États-Unis, diffusé par le «Superintendent of Documents» , à Washington, et *l'Information Bulletin* de la Bibliothèque du Congrès permettront aux bibliothèques de tenir constamment à jour leur collection latino-américaine.
On consultera les publications de la Section de documentation du centre latino-américain de l'Université de Californie (Los Angeles) pour toutes précisions bibliographiques ou autres offrant un caractère d'actualité.
Enfin, il y aura lieu de s'intéresser aux nombreuses publications de l'Union panaméricaine et de l'Unesco concernant l'Amérique latine.

Useful Journals
Revues

(with reviews of current books and up-to-date bibliographical material/
avec recensions d'ouvrages récents et notices bibliographiques)

American Economic Review. Menasha, Wis.

American Political Science Review. Menasha, Wis.

American Sociological Review. Menasha, Wis.

Américas (monthly). Washington, D.C., Pan American Union. Important.

The Americas. Washington, D.C., Academy of American Franciscan History.

Hispania. Appleton, Wis., American Association of Teachers of Spanish and Portuguese. A handy reference work.

Hispanic American Historical Review. Durham, N.C., Duke University.
A very useful review.

Hispanic American Report (monthly). Stanford, Calif., Stanford University Press.
This publication from 1948 provided up-to-date information, largely in the fields of politics and economics; it has unhappily ceased publication.

Inter-American Economic Affairs. Washington, D.C.

Inter-American Review of Bibliography. Washington, D.C. Indispensable.

Latin American Research Review. Austin, Tex., University of Texas. An informative publication designed to achieve "more systematic communication of research among individuals and institutions concerned with studies in Latin America."

Luso-Brazilian Review. Madison, Wis., University of Wisconsin Press. "The only American journal dealing exclusively with the Portuguese speaking world," devoted to "all aspects of Portuguese and Brazilian culture."

Odyssey Review. Richmond, Va.

Geography and Travel

Columbus' ecstatic praise of the natural spectacle of the New World, recorded in his diary and in his letters, is well known. "Hispaniola [the present-day island of Santo Domingo and Haiti] is a marvel," he exclaimed, describing Cuba as the most beautiful spot which eyes had ever seen. Less frequently cited perhaps are the words of another traveller who some three hundred years later helped South Americans to rediscover their land and to explore its flora and fauna. Alexander von Humboldt, the sober German scientist, is carried away time and again as he views "scenes so astonishing [which] must for ages have fixed the attention of the inhabitants of the new world." But the "grandeur of these stupendous scenes" and the abundance of the natural setting which Humboldt records in the *Personal Narrative of Travels to the Equinoctial Regions of the New Continent during the years 1799-1804* (London, 1814) contrast brutally with the rags of the inhabitants.
Few present-day Latin American travelogues fail to refer to this bewildering spectacle of a very rich continent inhabited by a very poor people.

Géographie et voyages

On connaît les mirifiques descriptions que fit Christophe Colomb des paysages du Nouveau Monde dans son journal et sa correspondance. «Hispaniola, s'exclamait-il [c'est-à-dire l'île d'Haïti et Saint-Domingue] est une véritable merveille» , et Cuba est d'une beauté que jamais œil humain n'a encore contemplée. On cite peut-être moins fréquemment Alexander von Humboldt, qui aida les Sud-Américains, trois cents ans plus tard, à redécouvrir leur continent et à en connaître la flore et la faune. Le savant allemand, mesuré d'ordinaire dans ses expressions, se sent transporté à la vue de «paysages aussi étonnants [qui] ont dû, pendant des siècles, fixer l'attention des habitants du Nouveau Monde» . Mais la «grandeur de ces scènes prodigieuses» et la luxuriance du décor, qu'il note dans le

récit de ses voyages aux régions équinoxiales du nouveau continent, 1799-1804 (Londres, 1814) viennent en brutal contraste avec les haillons des indigènes.
Rares sont de nos jours les récits de voyages en Amérique latine qui ne soulignent pas ce qu'il y a de choquant dans la misère de populations habitant d'aussi riches contrées.

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History and Culture

History in the Latin American context cannot be divorced from broader cultural considerations. Such works as Pedro Henríquez Ureña's *Concise History of Latin American Culture,* Mariano Picón Salas' *Cultural History of Spanish America, from Conquest to Independence,* Gilberto Freyre's sensitive interpretations of Brazil or Germán Arciniegas' tastefully selected anthology *The Green Continent* illustrate the cultural approach to history which is favoured in the south. That cultural focus strikes me as essential if we hope to capture the true spirit of this fascinating continent, chock full of baffling contrasts, which in the past, alas, have reached the Canadian reader chiefly in the form of such news items as armed robberies, kidnappings, or political and social unrest. The time-honoured principle of "bad news being good news," if indiscriminately applied, tends to create a lop-sided picture.

Many of the titles which follow, such as Rippy's *Latin America,* Crow's *Epic of Latin America,* or Keen's *Readings in Latin American Civilization,* illuminate history with cultural currents, giving a varying degree of emphasis to political, social, and economic forces. If rigid categorization therefore is not easy, the question of chronology is equally complex as periods overlap. An analysis of the post-independence scene (see "The Modern Period") or an appraisal of contemporary happenings must take into account historical roots. Categories therefore can only be guided by the degree of emphasis on one or another factor.

Numerous studies have been made of United States-Latin American relations which analyse the transition from "doctrine to dialogue" (to use

the title of a recent volume). Canadian-Latin American relations remain to be explored. Up to the present, there is neither "doctrine" nor "dialogue". Gaston Bernier and Marcel Roussin have done spade work, the latter in *Le Canada et le système interaméricain* (Ottawa, Éditions de l'université d'Ottawa, 1959, 285 p.) the former through his thesis, *Les Relations entre le Canada et l'Amérique latine* (Québec, Les Presses de l'université Laval, 1962, 127 p.)

Histoire et culture

L'histoire, dans le cas de l'Amérique latine, ne saurait être divorcée de considérations culturelles plus larges. Des œuvres telles que *l'Historia de la cultura en la América Hispánica* de Pedro Henríquez Ureña, *De la conquista a la independencia* de Mariano Picón Salas, les réflexions sur le Brésil, pleines de sensibilité, de Giberto Freyre, ou l'excellente anthologie de Germán Arciniegas, intitulée *The Green Continent*, montrent bien à quel point on replace l'histoire, en Amérique latine, dans le cadre plus large de la culture générale. Il y a là une donnée fondamentale à retenir si l'on veut comprendre véritablement cette civilisation de contrastes et d'énigmes, dont le lecteur canadien ne connaît trop souvent que les facettes les plus dramatiques: brigandages, enlèvements, fermentation politique et sociale. A ne recevoir de ces pays que les mauvaises nouvelles, on s'en fait une représentation profondément faussée.
Parmi les ouvrages énumérés ci-après, il en est plusieurs, comme *Latin America* de Rippy, *Epic of Latin America* de Crow ou *Readings in Latin American Civilization* de Keen, qui jettent sur l'histoire l'éclairage des courants intellectuels et soulignent, avec une insistance d'ailleurs inégale, le jeu de forces politiques, sociales et économiques. On ne peut donc facilement les classer dans une catégorie plutôt que dans une autre. Du point de vue chronologique, la difficulté n'est pas moindre, puisque les époques s'entremêlent. Pour analyser l'époque d'après l'indépendance (voir «Période moderne») ou comprendre certains événements contemporains, on doit en connaître les racines, qui plongent dans le passé. Les catégories que j'ai établies signifient donc seulement que dans tel ouvrage l'auteur a mis l'accent davantage sur tel aspect de son sujet.
De nombreuses études ont été consacrées aux rapports entre les États-Unis et l'Amérique latine et à leur évolution depuis la «doctrine» jusqu'au «dialogue» (pour reprendre le titre d'un ouvrage récent). Quant aux rapports entre le Canada et l'Amérique latine, l'étude en est encore à faire. Un certain défrichement a été accompli par Gaston Bernier et Marcel Roussin: par ce dernier dans un volume intitulé *Le Canada et le système interaméricain* (Ottawa, Éditions de l'université d'Ottawa, 1959, 285 p.) et par le premier dans une thèse intitulée *Les Relations entre le Canada et l'Amérique latine* (Québec, Les Presses de l'université Laval, 1962, 127 p.)

The Precolumbian Scene
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La Conquête et le régime colonial

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Economic Development, Political Conditions and Social Structure

When independence put an end to three centuries of colonial régime, the basic social structure did not change. What did change was the ruling class, as American-born Europeans – the so-called creoles – replaced native Europeans. The following years were a period of trial and error; leaders of the fledgling republics were experimenting with political institutions and constitutions modelled on French or North American patterns which, as a rule, proved quite unworkable in the Latin American context. These chaotic years set the stage for what the Argentine sociologist and educator, Sarmiento, was to diagnose so aptly as the fateful cycle upsetting South America's political equilibrium, that is, anarchy breeding autocratic rule *(caudillismo)* and in return being begotten by it. In Brazil, the monarchical form of government (the only such system in the midst of republics), while not eliminating *caudillismo* during the nineteenth century, seems to have checked its extreme manifestations.

If the *caudillo* rule and the struggle between "civilization and barbarism" characterized a large part of the nineteenth century, intervention of the army bedevils the contemporary scene (and Brazil is no exception). Tradition dies hard in Latin America. Sarmiento's melancholy cycle continues well into the twentieth century, with democratic processes slowly making headway.

There are hopeful signs in such countries as Chile and Colombia, reverses in others. The work of the OAS marks a step towards achieving Bolívar's Pan American ideal.

Meanwhile, glittering wealth lives on, side by side with abject poverty, mansions continue next to shanties.

Développement économique, situation politique et structures sociales

L'indépendance, qui mit fin à trois siècles de régime colonial, ne bouleversa pas profondément les structures sociales. La classe dirigeante espagnole se trouva simplement remplacée par des éléments créoles; c'est-à-dire européens mais nés en Amérique. Il y eut une période de tâtonnements. Les nouvelles classes dirigeantes firent l'essai de constitutions à la française ou à la nord-américaine dont l'échec fut à peu près général. Ce furent des années de chaos, inauguration de ce que le sociologue argentin Sarmiento appellera le cycle fatidique de l'anarchie engendrant l'autocratie *(caudillismo)* et engendrée ensuite de nouveau par celle-ci. Au Brésil, seul pays qui conserva la monarchie en plein dix-neuvième siècle, le *caudillismo* s'est aussi manifesté, mais d'une manière atténuée.

Si, pendant une grande partie du dix-neuvième siècle, le règne des *caudillos* et le combat entre civilisation et barbarie ont dominé l'histoire de l'Amérique latine, c'est l'intervention de l'armée qui caractérise l'époque actuelle, aussi bien au Brésil que dans un bon nombre de pays hispaniques. Les traditions se conservent longtemps, en Amérique latine. Le triste cycle de Sarmiento poursuit sa carrière dans notre vingtième siècle, même si l'on peut noter un certain progrès de la démocratie parlementaire.

Au Chili, en Colombie, il y a de l'espoir; ailleurs, des reculs. Les travaux de l'Organisation des États américains rapprochent l'Amérique latine du rêve panaméricain de Bolívar.

En attendant, le luxe le plus insolent côtoie la misère la plus hideuse, les palais se dressent à la lisière des bidonvilles.

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Tomasek, Robert D., ed. *Latin American Politics: 24 Studies of the Contemporary Scene.* Garden City, N.Y., Doubleday, 1966. 585 p. (Anchor Original.)

Social Structure
Structures sociales

Adams, Richard N., *et al. Social Change in Latin America Today: Its Implications for United States Policy.* New York, Random House, 1960. 353 p. (Vintage Books, V196.)

Alba, Victor. *Alliance without Allies: the Mythology of Progress in Latin America.* Tr. by John Pearson. New York, Praeger, 1965. 244 p. Stimulating.

Avila, Fernando Bastos de. *Immigration in Latin America.* Washington, Pan American Union, 1964. 299 p. A study made with the co-operation of the Intergovernmental Committee for European Migration.

Bastide, Roger. *Brésil, terre des contrastes.* Paris, Hachette, 1957. 343 p. Ouvrage «classique» .

———*Les Religions africaines au Brésil, vers une sociologie des interpénétrations de civilisations.* Paris, Presses universitaires de France, 1960. 578 p.

Bourricaud, François. *Changements à Puno, étude de sociologie andine.* Paris, Institut des hautes études de l'Amérique latine, 1962. 241 p.

Carneiro Leão, A. *Panorama sociologique du Brésil.* Paris, Presses universitaires de France, 1952. 152 p.

Collver, O. Andrew. *Birth Rates in Latin America: New Estimate of Historical Trends and Fluctuations.* Berkeley, University of California Press, 1965. 173 p. (Institute of International Studies.)

Cunha, Euclydes da. *Rebellion in the Backlands.* Tr. by Samuel Putnam. Chicago,

University of Chicago Press, 1957. 523 p. (Phoenix books, P22.) A basic Brazilian work.

Cunill, Pedro. *L'Amérique andine.* Trad. de l'espagnol par Mme H. Leconte de Martonne. Paris, Presses universitaires de France, 1966. 312 p. (Collection Magellan.)

Descola, Jean. *La vie quotidienne au Pérou au temps des Espagnols (1710-1820).* Paris, Hachette, 1962. 302 p.

Díaz, May N. *Tonalá; Conservatism, Responsibility and Authority in a Mexican Town.* Berkeley, University of California Press, 1966. 234 p.

Di Tella, Torcuato, *et al. Huachipato et Lota, étude sur la conscience ouvrière dans deux entreprises chiliennes.* Trad. M. Sarfatti et Daniel Pécaut. Paris, Éditions du Centre national de la recherche scientifique, 1966. 295 p.

Form, W. H. and Albert Blum. *Industrial Relations and Social Change in Latin America.* Gainesville, University of Florida Press, 1965. 177 p.

Franco, Victor. *La Révolution sensuelle.* Paris, Grasset, 1962. 334 p.

———*The Morning After: a French Journalist's Impressions of Cuba under Castro.* Tr. by Ivan Kato and Philip Pendered. New York, Praeger, 1963. 248 p.

Freyre, Gilberto. *Maîtres et esclaves.* Trad. Roger Bastide. Paris, Gallimard, 1952. 550 p. Une brillante étude sur le Brésil actuel à la lumière des deux pôles de sa vie ancienne: la grande demeure du colonisateur et le quartier des esclaves. Par un des plus éminents sociologues du Brésil.

———*The Mansions and the Shanties: the Making of Modern Brazil.* Tr. from the Portuguese by H. de Onís. New York, Knopf, 1963. 431 p. A classic sociological study of the rise of the cities in modern Brazil.

———*New World in the Tropics: the Culture of Modern Brazil.* New York, Vintage Books, 1963. 285 p. (A Vintage Book, V224.)

Goldenberg, Boris. *The Cuban Revolution and Latin America.* New York, Praeger, 1965. 376 p. Thought-provoking.

Friedmann, Georges. *Problèmes d'Amérique latine.* 3e éd. Paris, Gallimard, 1959. 101 p.

Hauser, Philip M., ed. *Urbanization in Latin America.* Paris, Unesco, 1961. 331 p.

———*L'Urbanisation en Amérique latine.* Paris, Unesco, 1962. 330 p. (Collection Technologie et Société.)

Haverstock, Nathan A. *Give Us This Day: the Story of Sister Dulce, the Angel of Bahia.* New York, Appleton-Century, 1966 (c. 1965). 154 p.

Hayner, N. S. *New Patterns in Old Mexico: a Study of Town and Metropolis.* New Haven, Conn., College and University Press, 1966. 316 p.

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Horowitz, Irving Louis. *Revolution in Brazil: Politics and Society in a Developing Nation.* New York, Dutton, 1964. 430 p.

Johnson, John J. *Continuity and Change in Latin America.* Stanford, Stanford University Press, 1964. 282 p. A thorough analysis.

———*The Military and Society in Latin America.* Stanford, Stanford University Press, 1964. 308 p. The "best book available on civil-military politics in Latin America" *(American Political Science Review).*

Lewis, Oscar. *The Children of Sánchez: Autobiography of a Mexican Family.* New York, Random House, 1961. 499 p. (Vintage, V280.)

———*Les Enfants de Sánchez.* Trad. Céline Zins. Paris, Gallimard, 1963. 638 p.

———*Five Families: Mexican Case Studies in the Culture of Poverty.* New York, Basic Books, 1959. 351 p.

———*Pedro Martinez, un paysan mexicain et sa famille.* Trad. Céline Zins. Paris, Gallimard, 1966. 658 p.

Lipset, Seymour Martin and Aldo Solari, eds. *Elites in Latin America.* New York, Oxford University Press, 1967. 531 p. (Galaxy Book 192.) An analysis of the role of education.

McGaffey, Wyatt and C. R. Barnett. *Cuba: Its People, Its Society, Its Culture.* New Haven, Conn., Human Relations Area Files Press, 1962. 392 p.

Morse, Richard McGee. *From Community to Metropolis: a Biography of São Paulo, Brazil.* Gainesville, University of Florida Press, 1958. 341 p.

Le Problème des capitales en Amérique latine. Paris, Éditions du centre national de la recherche scientifique, 1965. 407 p. (Colloques internationaux du Centre national de la recherche scientifique. Toulouse: 24-27 février 1964: Colloque interdisciplinaire sur les problèmes urbains en Amérique latine.) Parmi les participants il y a Pierre Monbeig, Pierre Chaunu et Richard Morse.

Ramos, Arthur. *The Negro in Brazil.* Tr. by Richard Pattee. Washington, D.C., Associated Publishers, Inc. (c. 1939). 203 p. Race relations in Brazil's multi-racial pattern.

Rodrigues, José Honorio. *Brazil and Africa.* Tr. by Richard A. Mazzara and Sam Hileman. Berkeley, University of California Press, 1965. 382 p. Excellent.

Ross, Stanley. *Is the Mexican Revolution Dead?* New York, Knopf, 1966. 255 p.

Silvert, Kalman H. *The Conflict Society: Reaction and Revolution in Latin America.* Rev. ed. New York, American Universities Field Staff, 1966. 289 p.

Sireau, Albert, et autres. *Terre d'angoisse et d'espérance, l'Amérique latine.* Paris, Éditions universitaires, 1959. 162 p.

Smith, T. Lynn. *Brazil, People and Institutions.* 3rd. ed. Baton Rouge, Louisiana State University Press, 1963. 667 p. Fundamental.

Stein, Morris I. *Volunteers for Peace: the First Group of Peace Corps Volunteers in a Rural Community Development Program in Colombia, South America.* New York, John Wiley and Sons, 1966. 258 p.

Steward, Julian H., ed. *People of Puerto Rico: a Study in Social Anthropology.* 2nd. ed. Urbana, University of Illinois Press, 1966. 540 p.

Stycos, J. M., and J. Arias, eds. *Population Dilemma in Latin America.* Washington, D.C., Taplinger Inc., 1966. 249 p. (Potomac Books.)

Unesco. *Social Research and Rural Life in Central America, Mexico and the Caribbean Area.* New York, Unesco, 1966. 257 p.

Wagley, Charles. *An Introduction to Brazil.* New York and London, Columbia University Press, 1963. 322 p. A stimulating interpretation by a "social anthropologist" who spent some ten years in the area. The final chapter is entitled "If I were a Brazilian."

———*Race and Class in Rural Brazil.* 2nd ed. New York, International Documents Service, Columbia University Press, 1963. 158 p. A Unesco Study.

Useful economic surveys of Latin America are issued at regular intervals both by the United Nations and the Department of Economic Affairs of the Pan American Union. The United Nations Economic Commission for Latin America (CEPAL) publishes an *Economic Bulletin* for Latin America as well as an annual *Economic Survey.* (Most of the individual CEPAL publications are available in English and some in French.)
The Documentation Section of the Latin American Centre, University of California, Los Angeles, has a *Guide to Latin American Studies* (1966), covering all aspects of this vast subject, and, in the economic field, an annotated bibliography, *Periodicals of Latin American Economic Development, Trade and Investment* (1965).
For titles in French on economic and social developments see CEPAL publications as well as Publications de l'Institut d'étude du développement économique et social (Collection Tiers Monde), the *Encylopédie de l'Amérique latine* (1954) and the informative Que sais-je? series, "a pocketbook encyclopædia", which supplies the specialist and the non-specialist alike with useful information "without excessive scholarship but also without useless clichés."

L'Organisation des Nations unies et le Département des affaires économiques de l'Union panaméricaine publient périodiquement des études fort utiles de la situation économique en Amérique latine. La Commission économique des Nations unies pour l'Amérique latine (CEPAL) publie un Bulletin économique ainsi qu'une revue économique annuelle. (La plupart des publications de la CEPAL paraissent dans la langue anglaise, quelques-unes en version française.)
Le bureau de documentation du Centre latino-américain de l'Université de Californie (Los Angeles) a préparé un *Guide to Latin American Studies*

(1966) couvrant tous les secteurs de ce vaste sujet, ainsi qu'une bibliographie annotée: *Periodicals of Latin American Economic Development, Trade and Investment* (1965), concernant le domaine économique en particulier.
Pour les titres d'ouvrages en français sur le développement économique et social, consulter les publications de la CEPAL ainsi que les publications de l'Institut d'étude du développement économique et social (Collection Tiers monde), *l'Encyclopédie de l'Amérique latine* (1954) et la série Que sais-je? («une véritable encyclopédie en format de poche»), qui «fait le point des connaissances actuelles» , aussi bien pour le profane que pour le spécialiste, sans «érudition excessive et sans banalité inutile» .

Art and Music
Arts plastiques et musique

Acha V., Juan W. *Peru.* Tr. by William McLeod Rivera. Washington, D.C., Pan American Union, 1961. 19 p. (Art in Latin America Today.)

Castedo, Leopoldo. *The Baroque Prevalence in Brazilian Art.* New York, Charles Frank, 1964. 151 p.

Catlin, Stanton L. and Terence Grieder. *Art of Latin America since Independence.* Yale University Art Gallery and the University of Texas Museum, 1966. 240 p.

Cetto, Max L. *Modern Architecture in Mexico.* New York, Praeger, 1961. 224 p.

Charlot, Jean. *The Mexican Mural Renaissance 1920-1925.* New Haven, Conn., Yale University Press, 1962. 328 p.

Chase, Gilbert. *A Guide to Latin American Music.* 2nd ed. Washington, Pan American Union and Library of Congress, 1962. 411 p.

Chávez, Carlos. *Musical Thought.* Cambridge, Mass., Harvard University Press, 1961. 126 p.

Corrêa de Azevedo, Luis H. *Brief History of Music in Brazil.* Tr. by E. M. Tylor and M. de Moura Reis. Washington, Divisão de Música e Artes Visuais, Departamento de Assuntos Culturais, União Pan Americana, 1948. 92 p. (P.A.U. Music Series, 16.)

———*La Musique en Amérique latine.* Paris, Centre de documentation universitaire, 1957. 64 p.

Cunha, Luiz de Almeida. *Brazil.* Tr. by William Carey Mein. Washington, D.C., Pan American Union, 1960. n.p. (Art in Latin America Today.)

Damaz, Paul F. *Art in Latin American Architecture.* New York, Reinhold, 1963. 232 p.

Diament de Sujo, Clara. *Venezuela.* Washington, Pan American Union, 1962. 77 p. (Art in Latin America Today.)

Helm, MacKinley. *Modern Mexican Painters.* New York, Harper, 1941. 205 p.

Jones, Willis K. *Behind Spanish American Footlights.* Austin, University of Texas Press, 1965. 609 p.

Kelemen, Pal. *Baroque and Rococo in Latin America.* New York, Dover Inc., 1966. 302 p.

Mariz, Vasco. *Heitor Villa-Lobos.* Tr. by Gilbert Chase. Gainesville, University of Florida Press, 1963. 62 p.

Mujica Láinez, Manuel. *Argentina.* Washington, Pan American Union, 1961. 74 p. (Art in Latin America Today.)

Music in Latin America. 3rd ed. Washington, Pan American Union, 1960. 57 p.

Orozco, José Clemente. *José Clemente Orozco: an Autobiography.* Tr. by R. C. Stephenson. Austin, University of Texas Press, 1962. 204 p.

Stevenson, Robert M. *The Music of Mexico: a Historical Survey.* New York, Crowell, 1952. 300 p.

Wolfe, Bertram D. *The Fabulous Life of Diego Rivera.* New York, Stein and Day, 1963. 457 p.

Religion and Thought
Religion et pensée

Religion

Considine, John J. M. J. *The Church in the New Latin America.* Notre Dame, Ind., Fides Publishers, 1965. 240 p.

D'Antonio, W. and F. B. Pike. *Religion, Revolution and Reform: New Forces for Change in Latin America.* New York, Praeger, 1964. 276 p.

Houtart, F., and Émile Pin. *The Church and the Latin American Revolution.* Tr. by Gilbert Barth. New York, Sheed and Ward, 1965. 264 p.

Mallery, François. *Inquiétante Amérique latine, l'église aux cent visages.* Paris, Éditions du Cerf, 1963. 172 p. (Livre de poche.) Une «découverte cordiale de l'Amérique latine catholique» .

Mecham, J. Lloyd. *Church and State in Latin America.* Rev. ed. Chapel Hill, University of North Carolina Press, 1966. 465 p. Widely acclaimed.

Mörner, Magnus, ed. *The Expulsion of the Jesuits from Latin America.* New York, Knopf, 1965. 207 p.

Ricard, Robert. *The Spiritual Conquest of Mexico.* Tr. by Lesley Byrd Simpson. Berkeley and Los Angeles, University of California Press, 1966. 423 p. Examines the work of the Mendicant Orders in New Spain, 1523-1572.

Thought/Pensée

Crawford, William Rex. *A Century of Latin American Thought.* Rev. ed. New York, Praeger, 1966. 322 p. A standard work of reference.

Cruz Costa, João. *A History of Ideas in Brazil.* Tr. by Suzette Macedo. Berkeley, University of California Press, 1964. 427 p.

León-Portilla, Miguel, *et al. Major Trends in Mexican Philosophy.* Tr. by A. Robert Caponigri. Notre Dame, University of Notre Dame Press, 1966. 328 p. Papers read at the Thirteenth International Congress of Philosophy in Mexico City.

Martínez, José Luis, ed. *The Modern Mexican Essay.* Tr. by H. W. Hilborn. Toronto, University of Toronto Press, 1965. 524 p. A representative collection.

Paz. Octavio. *Labyrinth of Solitude: Life and Thought in Mexico.* Tr. by Lysander Kemp. New York, Grove Press, 1962. 212 p. (Evergreen Books.)

Ramos, Samuel. *Profile of Man and Culture in Mexico.* Tr. by Peter G. Earle. Austin, University of Texas Press, 1962. 198 p.

Reyes, Alfonso. *Mexico in a Nutshell, and Other Essays.* Tr. by Charles Ramsdell. Berkeley, University of California Press, 1964. 145 p.

———*The Position of America and Other Essays.* Tr. by H. de Onís. New York, Knopf, 1950. 172 p.

Romero, Francisco. *Theory of Man.* Tr. by William F. Cooper. Berkeley, University of California Press, 1964. 324 p. Contemporary Argentine philosopher.

Salazar Bondy, Augusto. *Philosophy in Peru: a Historical Study.* Bilingual ed., tr. by Elizabeth Flower. Washington, Pan American Union, 1955. 98 p.

Sánchez Reulet, Aníbal. *Contemporary Latin-American Philosophy.* Tr. from the Spanish and Portuguese by Willard Trask. Albuquerque, University of New Mexico Press, 1954. 285 p. Valuable reference work.

Zea, Leopoldo. *The Latin-American Mind.* Tr. by James H. Abbot and Lowell Dunham. Norman, University of Oklahoma Press, 1963. 308 p.

Literature in Translation and Literary Histories

Since literature is traditionally close to life, many a Latin American statesman and diplomat is a gifted man of letters. In today's re-appraisal of literary themes and techniques, the rural background and the untamed majesty of nature which produced some of the most renowned and most widely read Latin American classics (such as *Doña Bárbara, The Vortex, The Underdogs* and *Don Segundo Sombra)* are complemented, not replaced, by a more cosmopolitan and universal approach. Now there is a greater psychological depth and experimentation with new techniques (Cortázar's *Hopscotch* comes to mind), while social and economic pressures are prompting a growing artistic awareness of the urban setting. The quantities of creative literature are substantial. Luis A. Sánchez reminded us some years ago that two hundred new novels roll off the Spanish American presses annually, and the amount of prose fiction is

dwarfed by the quantity of verse which is produced. The following titles then represent necessarily a very meager sampling of a panorama which has vitality, variety, and in many instances true artistic substance. They are cited to whet the reader's appetite for more. Literary enthusiasts might consult the reference works mentioned under Literary Histories below (p. 50). For those whose enthusiasm is not matched by their linguistic skill in Latin America's two major languages, the compilations by Hulet or Andrews (see p. 13) should be helpful. Besides, there are many fine translations of Latin American verse and prose in such publications as *The Americas, Américas,* and *The Odyssey Review.*
Finally there is the English Translation Project subsidized by the Rockefeller Foundation and carried out in co-operation with the Association of American University Presses (*see* the two progress reports by Richard A. Mazzara, published in *Hispania,* XLV (1962), 463-7, and L (1967), 89-94) and a programme of French and English translations sponsored jointly by Unesco and the Pan American Union. The latter has resulted in the Collection Unesco d'œuvres représentatives: série ibéro-américaine, and in the Unesco Collection of Representative Works, Latin American Series (published with the co-operation of the Organization of American States).
Samuel Putnam lamented in 1948 that "only three or four of Brazil's contemporary novelists are available in English, in the form of scattered translations." A similar dearth of translations prevailed until quite recently in the Spanish-speaking parts of the continent.
Thanks to the Pan American Union, the Rockefeller Foundation, and Unesco, representative Latin American books are reaching the French- and English-speaking readers in encouragingly growing numbers.

Traductions d'œuvres littéraires et histoires de la littérature

La tradition voulant que littérature et vie réelle se tiennent de près en Amérique latine, nombreux sont les hommes politiques et les diplomates de cette partie du monde qui sont en même temps des littéraires. Les thèmes et les techniques, de nos jours, sont repensés, mais à l'arrière-plan rural et à la majestueuse nature invaincue, qui ont inspiré certaines des œuvres les plus célèbres (telles *Dona Barbara, Le Tourbillon, Les Opprimés, Don Segundo Sombra),* se sont ajoutés par voie de complément, et non pas de substitution, de nouveaux thèmes plus cosmopolites, plus universels. Il y a plus d'approfondissement psychologique et d'essai de techniques nouvelles (*Rayuela* de Cortázar en est un exemple). Sous les pressions sociales et économiques, les thèmes urbains s'imposent de plus en plus à l'expression artistique.
Le volume de la production littéraire est considérable. Luis A. Sánchez nous rappelait il y a quelques années que l'Amérique latine publie chaque

année deux cents romans nouveaux, et beaucoup plus de poésie encore. C'est dire que les œuvres nommées ici ne constituent qu'un bien maigre échantillonnage d'une littérature qui est drue, variée, et souvent d'une profonde authenticité artistique. Tout au plus cette énumération pourra-t-elle aiguiser la curiosité. On pourra consulter en outre les ouvrages de référence indiqués plus loin (Histoires de la Littérature, p. 50). Le lecteur qui ne connaît pas les deux langues principales de l'Amérique latine trouvera utiles les listes dressées par Hulet ou par Andrews (v. p. 13).
Il existe par ailleurs de nombreuses et très bonnes traductions de poésie latino-américaine, que l'on trouvera notamment dans *The Americas, Américas* et *The Odyssey Review.*
Il y a enfin le «Projet de traductions en anglais» que subventionne la Fondation Rockefeller et qui se réalise avec le concours de l'Association of American University Presses (voir les deux rapports de Richard A. Mazzara publiés dans *Hispania,* XLV (1962), 463-7, et L (1967), 89-94), et un programme de traductions en français et en anglais qui est commun à l'Unesco et à l'Union panaméricaine. Dans le cadre de ce dernier programme paraissent la Collection Unesco d'œuvres représentatives: série ibéro-américaine, et la Unesco Collection of Representative Works: Latin American Series, publiées avec le concours de l'Organisation des États américains.
Samuel Putman regrettait en 1948 que «trois ou quatre seulement des romanciers contemporains du Brésil puissent se lire en anglais, grâce à quelques rares traductions». La rareté des traductions n'était pas moindre, jusqu'à tout récemment, dans le cas des œuvres littéraires des pays hispaniques.
Le lecteur francophone et le lecteur anglophone doivent à l'Union panaméricaine, à la Fondation Rockefeller et à l'Unesco de pouvoir désormais lire de plus en plus d'ouvrages latino-américains en traduction.

Literature in Translation
Oeuvres littéraires en traduction

Alegría, Ciro. *Broad and Alien Is the World.* Tr. by H. de Onís. Philadelphia, Dufour Editions, 1962. 434 p. Novel about the Peruvian Indian.

———*The Golden Serpent.* Tr. by H. de Onís. New York, New American Library, 1963. 190 p. (Signet Classic CP114.)

———*Vaste est le monde.* Trad. de l'espagnol par Maurice Serrat et Michel Ferté. Paris, Gallimard, 1960. 569 p. (Collection La Croix du Sud, 24.)

Almeida, Manuel Antônio de. *Memoirs of a Militia Sergeant.* Tr. by Linton L. Barrett. Washington, Pan American Union, 1959. 244 p. (Unesco Collection of Representative Works, Latin American Series; published with the co-operation of the Organization of American States.) The earliest novel of significance in Brazil; a portrait of nineteenth-century society.

Amado, Jorge. *Gabriela, Clove and Cinnamon.* Tr. by James L. Taylor and William L. Grossman. New York, Knopf, 1962. 425 p. A Brazilian best seller; a delightful female character in a Bahia setting.

———*The Violent Land.* Tr. by Samuel Putman. New York, Knopf, 1965. 336 p. Novel of the cacao plantations, which reflects the author's radical political convictions.

———*The Two Deaths of Quincas Wateryell.* Tr. by Barbara Shelby. New York, Knopf, 1965. 97 p.

Andrade, Carlos Drummond de. *In the Middle of the Road.* Selected poems of C. de Andrade. Tr. by John Nist. Tucson, University of Arizona Press, 1964. 121 p.

Arguedas, Alcides. *Race de bronze, roman.* Trad. de l'espagnol. Paris, Librairie Plon, 1960. 298 p. (Feux Croisés.) (Collection Unesco d'œuvres représentatives, série ibéro-américaine.) Une défense des indigènes de Bolivie.

Asturias, Miguel Angel. *The Mulatta and Mr. Fly.* Tr. by Gregory Rabassa. London, Owen, 1967. 304 p. Extraordinary fusion of reality and native legend by a powerful Guatemalan novelist who won the Nobel Prize for Literature in 1967.

———*Une certaine mulâtresse.* Trad. Claude Couffon. Paris, Michel, 1965. 349 p. (Collection Les Grandes Traductions.)

———*Le pape vert.* Trad. Francis de Miomandre. Paris, Michel, 1958. 398 p. Roman «anti-impérialiste».

———*The President.* Tr. by Frances Partridge. London, V. Gollancz, 1963. 286 p. A bitter, but highly artistic, indictment of autocratic rule.

Azevedo, Aluizio. *Le Mulâtre, roman brésilien.* Trad. Manoel Gahisto. Paris, Librairie Plon, 1961. 326 p. (Feux Croisés.) (Collection Unesco d'œuvres représentatives, série ibéro-américaine.) Roman naturaliste «zolaesque» du 19e siècle.

Azuela, Mariano. *The Underdogs.* Tr. by E. Munguía, Jr. New York, New American Library, 1963. 151 p. (Signet Classic CP119.) The classic novel of the Mexican Revolution.

Bioy Casares, Adolfo. *The Invention of Morel and Other Stories.* Tr. by Ruth L. C. Simms. Austin, University of Texas Press, 1964. 237 p. Contemporary Argentine prose fiction. The author creates "fantastic worlds."

Bolívar, Simón. *Pages choisies (choix de lettres, discours et proclamations).* Trad. de l'espagnol par Charles V. Aubrun. Paris, Institut des hautes études de l'Amérique latine, 1966. 239 p. (Collection Unesco d'œuvres représentatives, série ibéro-américaine.)

Borges, Jorge Luis. *Fictions.* Trad. P. Verdevoye et N. Ibarra. Paris, Gallimard, 1951. 208 p. Maître conteur argentin contemporain.

———*Labyrinthes.* Trad. de l'espagnol par R. Caillois. Paris, Gallimard, 1953. 130 p.

———*Labyrinths: Selected Stories and Other Writings.* Eds. Donald A. Yates and James E. Irby. New York, New Directions, 1964. 260 p. (N.D. 186.)

Borges, Jorge Luis. *A Personal Anthology.* Edited and with a foreword by Anthony Kerrigan. New York, Grove Press, 1967. 210 p.

Carolina Maria de Jesús. *Child of the Dark: the Diary of Carolina Maria de Jesús.* Tr. by David St. Clair. New York, New American Library, 1964. 159 p. (Signet classic P2350.) Starkly realistic story of a coloured Brazilian rag-picker who raised her children in a São Paulo favela.

———*Le Dépotoir.* Trad. du brésilien par Violante do Canto. Paris, Stock, 1963. 218 p.

Carpentier, Alejo. *Explosion in a Cathedral: a Novel.* Tr. by John Sturrock. Boston, Little, Brown, 1963. 261 p.

———*The Lost Steps.* Tr. by H. de Onis. New York, Knopf, 1956. 278 p. A leading Cuban novelist in a fascinating journey through time and space.

———*Le Siècle des lumières.* Trad. René L. F. Durand. Paris, Gallimard, 1962. 243 p.

Carrió de la Vandera, Alonso. [Concolorcorvo (pseud.)]. *Itinéraire de Buenos Aires à Lima.* Tr. de l'espagnol par Yvette Billod. Paris, Institut des hautes études de l'Amérique latine, 1962. 294 p. (Collection Unesco d'œuvres représentatives, série ibéro-américaine.)

———*El Lazarillo: a Guide for Inexperienced Travelers between Buenos Aires and Lima, 1773.* Tr. by Walter D. Kline. Bloomington, Indiana University Press, 1965. 215 p. Unesco Collection of Representative Works, Latin America Series: published with the co-operation of the Organization of American States. 18th century travel book.

Castellanos, Rosario. *The Nine Guardians.* Tr. by Irene Nicholson. New York, Vanguard Press, 1960. 272 p. Mexican psychological novel.

Castro, José Saldanha, éd. *Contistes brasiliens, contours brésiliens.* Trad. Édouard Bailby. Rio de Janeiro, Revista Branca, 1958. 241 p.

———*Contistas brasileiros: New Brazilian Short Stories.* Tr. by Rod W. Horton. Rio de Janeiro, Revista Branca, 1958. 241 p.

Cortázar, Julio. *Les Armes secrètes.* Trad. de l'espagnol par Laura Guille. Paris, Gallimard, 1963. 221 p. Collection de contes d'un grand romancier argentin contemporain.

———*Hopscotch.* Tr. by Gregory Rabassa. New York, Pantheon Books, 1966. 356 p. The most internationally renowned novel from contemporary Argentina which at last destroys the traditional novel form to capture life.

———*The Winners.* Tr. by Elaine Kerrigan. New York, Pantheon Books, 1965. 376 p.

Darío, Rubén. *Selected Poems.* Tr. by Lysander Kemp. Austin, University of Texas Press, 1965. 149 p.

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